

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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WHAT IS HOME WITHOUT THE CHILDREN?

THE Latter-day Saints are noted throughout the civilized world for their numerous children. "Utah's best crop" has become proverbial.

If their children are only as good as they are numerous, the Saints have indeed, reason to be proud of their great number. They have no reason to blush on account of such a characteristic as that. It is far more to their credit than if they were distinguished for the scarcity of their offspring.

The Psalmist says that "children are the heritage of the Lord," and "happy is the man that hath his quiver full of them." Every true Latter-day Saint believes this, and if the Lord blesses him with a host of children, he is grateful to Him for it. He shows his gratitude too, by providing for their wants, training them up in the love and fear of God, educating them and fitting them for useful positions in His Kingdom.

It may surprise some of our young readers to learn that there are many people in the world, especially among those who pretend to be the most enlightened, who consider it a disgrace to have many children.

They do not regard them as a blessing. They look upon children as an expensive, cumbersome burden. They think it may do well enough for vulgar, common people to have a lot of them, but in a highly respectable, genteel family, of culture and refinement, there should not be more than one or two children, or perhaps none at all.

The result is, that in families where this idea prevails, children are not very plentiful. The study of the women is to be in the fashion and to seek pleasure; and they consider that the presence of children would prevent them from obtaining their desires. And the men are equally to blame, for they shirk the responsibility of providing for children, and also have regard for the decrees of fashion.

We should be very sorry, indeed, to have such a fashion or feeling as this grow up among the Saints. It is wicked. It is a violation of nature; and the curse of the Almighty will attend those persons who indulge in such a course.

In those places where such a fashion as this prevails, and where it is thought to be a disgrace to have many children, the worst forms of vice abound. And



HAPPY CHILDREN.

there, children, cast upon the mercies of the world, abandoned and disowned by parents, drifting on the sea of life without a father's help or a mother's care, may also be found in abundance.

The Saints are free from these evils, and Heaven grant that they ever may be.

The children of the Latter-day Saints have cause to be thankful that they have been born to parents who appreciate them, who regard them as a blessing, and who study their welfare.

Jacob of old, when about to meet his brother Esau, from whom he had been separated for twenty years, paraded his wives and children before him. He feared Esau, and he doubtless knew that if anything could touch the chord of compassion in the heart of that rough brother, the sight of innocent, tender children would.

Esau, looking upon the wives and children before him, asked: Who are those with thee?" Jacob answered, "The children which God hath graciously given thy servant."

We can pity any man or woman who does not regard children as a gracious gift from God.

We feel no envy in contemplating the pleasures that a family may seek in a home where they voluntarily deny themselves the society of children. Such a home may abound with all the luxuries that wealth can afford; the utmost order may reign there; but we would far rather have the presence of children, with less costly surroundings and even the disorder that the little ones are apt to occasion.

He who is not charmed with the artless prattle and winning ways of children is depraved indeed.

As we think of the joys that children are capable of bringing to a household, we feel like exclaiming with the poet:

"Look here, and weep with tenderness and transport!
What is all tasteless luxury to this?
To these best joys, which holy love bestows?
O nature, parent nature, thou alone
Art the true judge of what can make us happy."

REVOLUTIONS IN MEXICO.

BY J. Z. S.

MEXICO is a republic, framed somewhat after the manner of our own, the constitution being the same, or very nearly so. The people are divided into two principal parties, the liberal party and the clerical party; and these parties are very much divided among themselves.

Before the trouble between France and Mexico, which was brought on through the effort to make an empire of Mexico, with Maximilian as its emperor, the clerical, or Roman Catholic priest, party had universal sway.

It was during the scenes of trouble and suffering occasioned by that war that Benito Juarez figured so conspicuously; and after the government of the United States had ordered France to withdraw her troops from Mexican soil, he (Juarez) became president of the Mexican Republic.

Under his administration a vast amount of the church property was confiscated, and the liberal party obtained a good foothold in Mexico. The confiscated property was sold, principally to liberals, because those of the church party would not buy it, and, as a consequence, it was bought for very low figures.

This property consisted of churches, convents, city lots, etc.; and, since changing hands, the churches have been torn down, in many instances, and the places applied to other purposes.

The church party have not forgotten their loss of power and property, and have been working energetically at all the elections since to elect their officers, that they might use their influence to have the power and property they formerly held restored to them again.

On the other hand, the liberal party, as also those into whose hands the property has fallen, realize very sensibly the aim of the ambition and efforts of the clerical party, and, of course, make every effort to retain the power or ascendancy which they hold over the clerical power.

This is the principal cause of the revolutions of Mexico.

These revolutions occur at nearly every election; and the candidate who has the most bayonets at his command is the one who generally takes his seat as the elected, regardless, in many instances, of the number of votes cast in his favor.

The clerical power is losing ground in Mexico, and for several reasons.

One reason is that, as the clergy discourage education, the most intelligent men of the country are found among the liberal party, who favor education and the development of the country.

Another reason is that the government and military schools are to quite an extent under the direction of the liberal party, and the youth in these schools imbibe liberal principles. The Protestants, Spiritualists and infidels are also leading away many from the clerical power, and, however much the clergy may deplore it, they cannot but realize that their power is gradually fading away.

Lest the readers get an incorrect impression, it may be remarked that it is political power that is here alluded to. It may also be stated that this liberal influence is not realized throughout the whole republic by any means.

The constitution of Mexico guarantees religious freedom throughout the republic, but, speaking of all the states collectively, one might truthfully say that it is a dead letter upon the statute books.

At the present time there is a fair prospect for a revolution of considerable magnitude, yet the storm may blow over, and the successful candidate, whoever he may be, may take his seat in peace. It is surely to be desired that such may be the case, and that the blood of human beings may cease to flow to gratify the selfish craving of ambitious office-seekers.

Mexico has surely suffered untold miseries from her revolutions. Her population at the time of the conquest, was estimated at 30,000,000 of the pure Indian blood. To-day they are reckoned at 5,000,000, and the foreign and mixed race at 3,000,000, making in all 8,000,000, which is considered too high an estimate.

Thus, we see that a heavy hand has rested upon the fair land of Mexico, or rather upon the people, since the Spanish conquest, and while almost every other nation has increased in population, that of Mexico has most fearfully diminished.

NEVER hold any one by the button or the hand in order to be heard out; for, if people are unwilling to hear you, you had better hold your tongue than them.—*Chesterfield*.

THE best moral virtues are those of which the vulgar are, perhaps, the best judges.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

IT was only two days before that the Carthage Greys were under arrest for insulting the commanding general. They were a most mutinous body of men, and their conduct was more hostile to the brethren, than that of any other company. All of this was known to Governor Ford. Yet he selected them to guard the prisoners in the jail while he visited Nauvoo. The mobbers whom he had found at Carthage and had mustered into the service of the State, were disbanded and discharged in Carthage, instead of being dismissed into the hands of their several officers to be marched home. This left at large a body of men who were filled with a vindictive and murderous disposition and ripe for any deed of violence. Besides these there were some two or three hundred armed men encamped about eight miles distant from Carthage, on the Warsaw road, who had for a leader a Baptist preacher, known as Colonel Levi Williams, a sworn enemy of Joseph, and a man who only wanted an opportunity to murder him. These men Governor Ford suffered to remain encamped there. Leaving the Carthage Greys to guard the prison under these circumstances, was as though he said to Williams and his band, and to all the mobbers and apostates:

"Now is the time for you to accomplish your designs in murdering Joseph and Hyrum Smith. I have had them shut up in prison, and placed as guard over them men who hate them and who will not resist you if you try to kill the prisoners. I will be out of the way myself, for I am going to Nauvoo; there will be nothing to prevent you from taking full satisfaction and wreaking your vengeance upon them; for they are defenseless."

We have no evidence that he used this language; but it is said, that actions speak louder than words, and his actions said this and much more to the desperate villains who were clamorous for the blood of the prophets of God.

It was in the forenoon that Ford started to Nauvoo, escorted by that portion of his troops which felt most friendly to the prisoners, and most disposed to do right. John S. Fullmer also left the jail for Nauvoo, to assist Brother Wheelock in gathering and forwarding witnesses for the promised trial. The guard would not admit Captain Dan Jones into the jail. He, however, met A. W. Babbitt in the street, and told him that Joseph wanted to see him. The guard permitted him to pass into the jail, and while he was there, Joseph wrote a letter to O. H. Browning, a lawyer of Quincy, requesting

him to come to the expected trial on Saturday in his professional capacity. This letter A. W. Babbitt, when he got outside of the jail, handed to Captain Jones to take to Quincy forthwith. The guard, knowing a letter had been written, told the mob that it was an order from Joseph to raise the Nauvoo Legion to come and rescue him. They wanted to take the letter from him by force, and even went so far as to waylay him; but he took the wrong road and escaped. Shortly after dinner, Colonel Markham was sent out of the jail by Joseph on an errand. As he was returning to the jail, a number of the Carthage Greys gathered around him, put him on his horse and forced him out of town at the point of the bayonet.

The engraving, which we herewith give, is a representation of Carthage jail, in which Joseph and the other brethren were confined. The window that is open was in the room in which they sat.

In the afternoon Elder Taylor sang the hymn written by Montgomery, which is found on page 254 of our hymn-book: "A poor wayfaring man of grief, etc." This hymn afforded such pleasure that Joseph requested him to sing it again, which he did. Hyrum afterwards read some extracts from Josephus.

At four o'clock in the afternoon the guard was again changed. There were only eight men stationed at the jail, the main body of the Carthage Greys was in camp upon the public square, about a quarter of a mile distant. A short time afterwards the guard sent in word that they wanted some wine. Joseph gave Doctor Richards two dollars to give to them; they said one was enough, and would take no more. With this he sent for a bottle of wine, some pipes, and a little tobacco. One of the guard

brought them into the jail, and Doctor Richards uncorked the bottle, and Joseph, Brother Taylor and himself tasted some which was poured out. As the guard turned to go out somebody called him two or three times, and he went down. Immediately there was a little rustling at the outer door of the jail, and a cry of "surrender," and instantly the discharge of four or five fire-arms followed. As Doctor Richards glanced an eye by the curtain of the window he saw about one hundred armed men around the door. This shooting was done by the guard, who, it is said, threatened the mob when they came up, and at the same time discharged their guns over their heads. It is very doubtful whether they had anything but blank cartridges in their guns. Their threats, their scuffling, and the firing of their guns were all a sham, for the purpose of keeping up appearances, that it might be thought they were not in collusion with the mob. The mob encircled the building. Some of them ran by the guard up the flight of stairs, burst open the door, and began firing. Those who were on the outside, fired in through the open window.

As it was a hot day, Joseph and Hyrum and Brother Taylor had



CARTHAGE JAIL.

their coats off. As soon as they knew that they were attacked, Joseph sprang to his coat for his six-shooter, Hyrum for his single-barreled pistol, Elder Taylor for Colonel Markham's large hickory cane, and Doctor Richards for Brother Taylor's cane. They then endeavored to push the door to; but the balls came whistling up the stairway and one came through the door, which passed between them without injuring them. Joseph and Elders Taylor and Richards then moved to the left of the door. Hyrum, at the same time, retreated back in front of the door, when a ball came through and struck him on the left side of his nose, and, as he was falling backwards, a ball came through the window, entered his side and passed through his body with such force that it completely broke to pieces his watch which he wore in his vest pocket. At the same instant, another ball from the door grazed his breast, entered his throat and passed into his head. As he fell on his back on the floor, he exclaimed: "I am a dead man." In this moment of extreme peril, when a complete shower of balls was flying into the room, Joseph's affection for his brother Hyrum manifested itself, and anguish forced from him the expression, as he looked towards his brother: "O! dear brother Hyrum!" and he reached around the door-casing and fired his revolver into the passage. Only three of the barrels were discharged. At the same time Elder Taylor was next to him knocking aside the guns with the cane which he had in his hand as they pointed them into the room, while Doctor Richards stood by him ready to lend any assistance he could with another stick.

(To be Continued.)

A REMINISCENCE.

BY W. C. S.

(Continued.)

THE part of the country we were traveling in was so rough and hilly that it was impossible to travel with a wagon, so Brothers Kay and Bainbridge concluded to leave, which they did that morning.

I have not forgotten the time when we parted, and I saw them for the last time passing over the top of a high hill, each swinging his hat as a token of good by and good wishes.

How different our positions! They were going to their families and friends, while I was to remain with a few Indians, or wild men of the desert.

I must confess that for awhile I felt a little home-sick. I started for a deep ravine near by, out of sight of the village, where I knelt down and prayed to the Lord for strength and an increase of faith, that I might accomplish the work before me with cheerfulness of heart.

After this I felt better, and went to the chief's lodge and got out my journal to write. No one else was in the lodge at the time, but just as I was about to commence writing, a couple of young squaws entered the lodge and sat down beside me. The eldest asked me, as I understood, for my comb, and I took it from my pocket and offered it to her, thinking they wished to comb their hair; but, to my surprise, she leaned her head towards me, asking and making signs for me to comb and braid her hair, as our white women did theirs. At first I concluded something evil was intended, and they were sent to prove me; but I soon changed my mind, and believed them innocent of any wrong. I was somewhat confused, I assure you, in making the attempt to dress a lady's hair, and blushed considerably when I commenced, which they observed, and both laughed.

As soon as I had finished one side I handed my comb over to her companion, for her to do the other side, which she did, and much better than I had done. When this was done, lady No. 1 combed and braided the hair of lady No. 2, very nicely. She then returned the comb to me. This was the first and last hair-dressing I was called upon to perform while with them. The next day many of the young women had their hair fixed in the same style.

I remained in the same lodge and with the same chief as when I started with them. This same evening several Indians came to his lodge, and, after talking awhile, sent for an old Frenchman who had been with them a number of years, and could speak some English. They told him they were pleased that I was going to remain with them. It was good, and I was a *sargey morietonger*, which is "hardy American," and they would give me the name of their fire steel (one they use with a flint, to strike fire with, which they call *whudee shipper*). This was my Indian name from that time. This was soon known by the Indians in the village, for the next day all who met me called me by my new name.

I continued to pass through every stream we came to, and after awhile I found myself almost free from sores. For this I felt truly thankful and much encouraged.

One day two Indians came to the village who had been visiting their sister, who was married in the Sioux nation. These men informed the chief that a band of the Yankton Sioux were short of meat and robes and had but little game on their land, and had been driving off buffalo from the Poncas' lands, which was the cause of not finding buffalo sooner than we did.

We took early starts in the morning, traveling sometimes until two or three o'clock in the afternoon without food. All Indians that I saw on this trip preferred traveling before breaking their fast, and after awhile I concluded it was better than starting off after eating a hearty meal.

This was the beginning of November; the nights were frosty, but the days were very pleasant. We were now in a bleak and cold country with but little grass or timber. By this time my legs were quite healed, for which I gave thanks to the Lord.

Five weeks had passed since I left our camp to accompany the Indians, and thus far I had enjoyed myself.

The Indians were very kind to me, and all were anxious that I should learn their language. While traveling, the young men would walk with me, show me the "cut off," or nearest way to a certain point we would have to pass, and every day I would learn a fresh word or two.

I started with one pair of old shoes, which lasted me but two weeks, when one of the chiefs presented me with a new pair of buckskin moccasins. For this kind act I blessed him in the name of the Lord. I found them very easy to my feet, and could walk much better with them than with shoes. After a time, though, they began to show signs of wear, and one day when walking with the son of a chief, he looked at my feet and saw my toe sticking through my moccasin. He immediately said, *pashce* (which means "no good,"), pulled off his own moccasins and handed them to me, telling me to put them on, which I did, and he put on mine. His were new, but he appeared quite pleased that he had them to give to me.

(To be Continued.)

As it is the characteristic of great wits to say much in few words, so it is of small wits to talk much and say nothing.

JOTTINGS BY A YOUNG
MISSIONARY.

BY STREBEN.

(Continued.)

I REMAINED in Derbyshire between five and six weeks, traveling around from one part to another, proclaiming the word of God to the people, and exhorting the Saints to faithfulness. My labors were most enjoyable. I was received by our people in every place with much kindness, and the blessings of the Lord attended me.

The call came from the President of the mission for me to go to Germany. I cannot tell how I felt when I received this word. Here was I, going to be sent into a country to proclaim the gospel, with the language of which I was entirely unacquainted. Yet I knew that it was my duty to answer the call, and accordingly trusted in the Lord. I took my departure from Nottingham for my new field of labor, going by way of Liverpool, at which place I received some instructions relative to my trip.

In London I remained one day with the President of the branch there. It was my desire to see something of this great city, but those who have been there, know about how much a person is able to see in one day. We walked until we became so tired that it seemed we must drop down in the street; and then not the fractional part of London had we seen. However, I felt fully convinced, by that one day's experience, of the immense size of that renowned city, and was perfectly willing to proceed on my way, and leave its curiosities and wonders unseen until the future, when I may have more time, and not have to pass by the interesting sights with merely a glance.

About seven o'clock I took the train for Harwich, at which place we arrived about nine o'clock. The steamer was in readiness to convey the passengers across the North Sea. I entered, obtained a comfortable apartment, and, as the ship began to move, the feeling of sea-sickness again came over me, and remained with me during the whole of the trip.

It was expected that we would arrive in Rotterdam the next morning, but, on account of the dense fog that prevailed during the day, we were unable to proceed. That night, however, about eleven o'clock, I was awakened by a man who informed me that we were at that place.

Upon inquiry I found that no train would leave before morning for Ludwigshafen, in South Germany, where the President of the German and Swiss mission would meet me, therefore, there was nothing left for me to do but to search out a place to remain over night. By following a young man who came over in the same ship, I at last found myself at a hotel, where I remained until morning.

The first train on the following day contained me as a passenger. At Emerich the baggage was overhauled by the custom house officers, who passed mine by without examination, seeing by the check that I was from England. Nearly every time the train stopped I would jump out of the car, and show some of the car officials my ticket, so that they could tell me if I was on the right train. There were several places in which we had to change trains, but finally, about eleven o'clock at night, after nearly being left two or three times, I arrived at the place of my destination. As I was not met at the train by any one, it caused me some little trouble to find my way to the house of the brother to whom I was directed, but upon doing so, my heart was made to rejoice in meeting one of our Utah Elders.

The weather at this time was very cold, the Rhine River being frozen over.

(To be Continued.)

LOVE FEAST AND SACRAMENT.

BY C. H. BLISS.

I RECENTLY attended a Methodist meeting, at which those present partook of what they call their love feast and sacrament. During the services, I made a few notes; and as some of the readers of the JUVENILE INSTRUCTOR are not acquainted with the proceedings of the outside world, I will relate how the love feast and sacrament are administered by this well-known sect.

The youth may also, by careful comparison, ascertain that a vast difference exists between the doctrines of men and the doctrines of Jesus Christ.

The love feast is held on Sunday, at 10 a. m., during their quarterly meetings. It consists of bread and water, which are administered by any of the elders present. After devotional services, the presiding elder gets up and explains when and where this rite was instituted, pointing to where the Savior fed five thousand with loaves and fishes. He further says that "no one has a right to partake thereof, unless he has the testimony of Jesus; and in partaking of the same, the spirit of inspiration—the Holy Ghost—will be poured out in great abundance. This is not to be regarded as a sacrament, neither is the solemnity of a sacrament attached to it; but it is to be taken by all friendly Christians, and all who are well wishers to the cause of religion."

The sacrament is administered after meeting, in the following manner:

All are first required to repent of their sins, and to forgive each other. Then the ministers all kneel around a table, and the presiding elder offers up a prayer, after which he gives the bread (without any blessing) to each of his brethren separately, and says each time: "Eat of the body of the Lord Jesus Christ, my brother, which was broken for thee; it will preserve thy body unto everlasting life."

Then he gives them the wine, and says to each one separately: "Drink of the blood of the Lord Jesus Christ, my brother, which was shed for the remission of sins; it will preserve thy soul unto everlasting life."

After repeating the Lord's Prayer in concert, they all arise and sing a hymn; then the congregation, saints and sinners, all kneel behind some seats arranged for the purpose, and the sacrament is administered to them, as before described.

It is unnecessary for me to make any comment upon the foregoing. Every intelligent youth of the Latter-day Saints knows, that "the testimony of Jesus is the spirit of prophecy;" and, if anyone has the testimony of Jesus, he, of course, must be a prophet; also, that if the spirit of inspiration, which is the Holy Ghost, rests upon any one, he must be inspired.

Well, these very people of whom I have been telling you, claim to have these things, and yet they say that the days of inspiration ceased long ago, and that there are no prophets in these days but false ones.

THE covetous man lives as if the world were made altogether for him, and not he for the world; to take in everything and part with nothing.—*South.*

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, AUGUST 1, 1880.

EDITORIAL THOUGHTS.

NEARLY one third of a century has elapsed since President Young and his companions, the Pioneers, entered this valley of Great Salt Lake. Wonderful changes have occurred since that memorable day, and the re-occurrence of its anniversary this year has been hailed with more than ordinary demonstrations of joy and gladness. Thirty-three years is a long period of time in this day of quickly-marching events, and it is well for us to contemplate the results which have attended the entrance of the Pioneers into this valley.

At that time the Latter-day Saints were homeless wanderers upon the face of the land. The Church was organized in New York. Its members then gathered to Ohio; but persecution did not permit them to dwell in peace.

At a very early period in its history, Jackson County had been selected as the place of gathering, but the inhabitants of that region were a lawless, turbulent and wicked element, with but few exceptions. The presence of the Saints with their union, their industry, and their correct habits in other respects, was offensive to these vile people. They organized mobs and drove them out.

The Saints took refuge in Clay County, and it was not long until the scenes of Jackson County were there re-enacted, and they were compelled to flee into the new County of Caldwell, a County that was considered then of but little value, and where it was thought they might dwell without molestation. But the anger of their neighbors was not appeased. Mobs again formed themselves against them, and this time under the sanction of the governor of the State—Lilburn W. Boggs, whose name will be handed down to posterity as that of a wicked, heartless tyrant. He issued an order requiring all the Saints to leave the State of Missouri or be exterminated.

Stripped of their property, and in the depth of winter, the Saints fled to the State of Illinois, and Nauvoo was then selected as the place of gathering.

For a time they were not molested, but the old spirit soon began to manifest itself after the Saints commenced to build up and show the qualities they possessed. The surrounding people were afraid of their union, and they doubtless thought, as did the persecutors of the Apostles, "if we let these people alone they will take away our place and nation."

The Prophet Joseph Smith and his brother Hyrum were cruelly murdered on June 27th, 1844. After their death, the Twelve, of whom Brother Brigham Young was the president, completed the temple and gave many of the people their endowments; and in February, 1846, after organizing the Saints into companies for traveling, they crossed the Missouri River, many of the companies on the ice, which made a solid

bridge across the river, and took up their line of march for the Rocky Mountains.

No one knew in that camp anything concerning the route or the country where they expected to find a home, but God had revealed through His servant Joseph that the time would come when the Latter-day Saints should become a numerous people in the Rocky Mountains.

Led by President Young, the companies traveled westward, and when the leading companies were upon the Missouri River the government called for a battalion of five hundred men to go to the Mexican war. This so weakened the companies that winter quarters were selected on the western bank of the Missouri River.

In April, 1847, the Pioneers, consisting of one hundred and forty-three men and three women, started westward across the great plains, traveling as the Lord should lead them, trusting entirely to the inspiration of the Holy Ghost for guidance.

But little was known of the country, and to all that company the land was entirely strange, not one of them ever having traversed the road.

On the 24th of July, President Young was driven through the narrows of Emigration Canyon into Salt Lake Valley, stretched out sick with mountain fever, in the carriage of Brother Wilford Woodruff.

When they emerged from the canyon, and the valley and the lake, with the surrounding mountains, lay stretched before them, President Young requested Brother Woodruff to turn the carriage so that he could look out upon the scene. The inspiration of the Almighty rested down upon him, and, pointing to the present site of Salt Lake City, he stated that that was the spot where the city would be built. In his mind there was no shadow of a doubt; others might be uncertain, others might have fears, but there was no room for that feeling in his breast. He declared then, as he did repeatedly afterwards, that this was the spot which the Lord had revealed to him as the resting and gathering place of His people.

How correct his words were, we all know to-day. Thirty-three years have passed, and every day of these years has confirmed more and more the truth of what he then said, showing plainly that he had been inspired to lead the people of the Lord to this spot.

When the Saints were driven from Missouri into Illinois they left thousands of dollars' worth of property behind them, for which they never received a dollar in payment. This was the case also when they left Illinois. Their property had been taken by violence, much of it had been destroyed by attacks of mobs, and even the blood of the Saints had stained the earth.

The Saints reached here in a very destitute condition. It would be impossible to relate the privations and hardships which they endured. But God was with them; there was a spirit and power attending them that raised them above the sorrows and afflictions incident to poverty and hard times. Songs of gladness were heard in their camps. The prayer of praise and thanksgiving for the deliverance which had been wrought out in their behalf continually ascended from their family circles and from their public assemblages. No other people upon the face of the earth were so happy as they were. The Lord made up to them by the outpouring of the Holy Spirit for all their privations.

During the first winter and succeeding summer, when food was scarce, and the roots and thistle tops formed a considerable portion of their sustenance, they rejoiced as probably no people at that time on the earth rejoiced. There was a free-

dom from care, from anxiety, from a dread of mobs, which made their lives very joyous. They had been rescued from the midst of a people who apparently thirsted for their blood, who were as ravenous as wolves, and who would not permit them to enjoy a day's peace if they could prevent it. They had left them far behind, long stretches of plains and desert, and of mountains and canyons lay between them and those wicked people; and the air of this valley was full of life, health and peace.

It would seem that no person who could recall any of the scenes of the past, would ever be dissatisfied with life here. But it is a fact that no one can be a Latter-day Saint in truth, without the presence of the Spirit of God.

No matter how great the experience men may have, that of itself is not sufficient to keep them in the Church, in the faith of the gospel, or to maintain their connection with the Saints.

To a Latter-day Saint who has the spirit of his religion, there is no society so sweet as the society of the Saints; there is no place so desirable as that which they occupy. But the moment he loses that spirit, another spirit takes possession of him. Then the society of the wicked becomes desirable; the place of gathering is not a place where he desires to be. He looks towards the world, and soon dissolves his connection and association with the people of God.

If experience would have prevented people from apostasy, then there are many families who are now aliens to the Church who would have been with it; for they had experience with mobs, with the difficulties and privations which resulted from the attacks of the wicked and the bitterness of their wrath. But when the spirit of God left them, they forgot all this. There was no sweetness in the society of the Saints. They sought the society of those who had been their former persecutors.

Children, remember this. You cannot be Latter-day Saints without God is with you, through His Holy Spirit. You cannot maintain the faith of the gospel and love its principles, unless the Spirit of that gospel, which is the Holy Spirit, rests down upon you. You cannot take delight in the society of the Saints and dwell with them in peace, unless you have the same spirit which they have. If you are of Babylon you will take delight in Babylon, and the spirit of Babylon will fill you, and that will not mingle with the Spirit of God.

THE celebration of the 24th in this City was the grandest event ever witnessed in the Territory. Strangers who visited the City and saw it, were deeply impressed by the union, liberality, and the perfect order of the occasion. Men who had seen grand displays in eastern cities, remarked that it was easily understood how they were accomplished, because there was plenty of money to spend in getting them up; and when a display was made in a city, the corporation usually appropriated large sums to meet the expenses. But on this occasion the people themselves, from their respect for the day, and their desire to make it memorable, organized this parade and procession which were so remarkable, and this, too, without costing the city corporation one dollar.

The union of the Latter-day Saints is the source of their great strength; and their power of organization, whenever called forth, never fails to impress all who witness it, especially if they come from places where there is so much disunion and squabbling upon occasions of this kind. The services in the Tabernacle were exceedingly interesting, and the whole day was one that will long be remembered as the

most happy and delightful celebration of the memorable 24th of July.

A DIALOGUE.

Between Father and Son.

SON.—When talking about the fourth of July, you said that one of the principal things the colonists wanted, was that there should be no taxation without representation.

FATHER.—Yes.

S.—Well, have the people of this Territory any representative in Congress?

F.—No. They send one delegate to Congress, who has a right to talk there, but he is not allowed to vote.

S.—Not upon any thing affecting this Territory?

F.—No, not upon any measure of any kind before Congress, whether it affects this Territory or not.

S.—But does not Congress make laws to tax the people of this Territory, as well as the people of the rest of the country?

F.—Yes; the people of this Territory pay their proportion of the revenue which the Federal Government derives from licences, duties, etc.

S.—Do you consider it just and right that the people of this Territory should be taxed without representation?

F.—No, it is wrong; it is unjust; it is inconsistent; it is in direct opposition to the very principle set up and contended for by the colonists in their war with Great Britain. It is also in direct opposition to that part of the Declaration of Independence which asserts that governments derive their just powers from the consent of the governed. The consent of the people of this Territory is not asked, nor entertained, nor cared for, in enacting any law in Congress. In fact, such consent, if tendered, would be considered presumption, and opposition would be considered next to rebellion.

S.—Well, I do not understand how that can be reconciled with the equal rights that are talked about.

F.—It cannot, being in direct opposition to the principle of equal rights. It is one of those anomalies which exist in most, if not all human governments, and which show the imperfection of the institutions of men.

S.—What is an anomaly?

F.—An anomaly is an inconsistency, a deviation from and defiance of professed and established principles and rules, and for which no competent justification can be found, though excuses may be numerous.

S.—Why do men act so inconsistently, and yet boast about their perfection?

F.—Men act inconsistently in such matters through love of power, money, and, in short, through selfishness, which causes them to take all the liberties they can get for themselves, but yet be unwilling that others should enjoy like liberties. As to the boasting, that is no sign of possession. Indeed, a loud and demonstrative boaster generally lacks something, sometimes a great deal of the very thing of which he boasts that he possesses in abundance, or in perfection. It is so with the government of the United States, in some respects. No government makes greater professions of liberty, and consequently, wherein that government deviates therefrom, it acts far more inconsistently than if it did not make such professions.

S.—Well, I think our Federal government ought to do better than that.

F.—So do I. But it does not, and all we can do at present is to pray that better men will find their way into controlling influence and power in the government, so that equal rights, in reality as well as in theory, will be extended to all classes of citizens, whether they live in a Territory or a State; and that profession and possession and practice will go hand in hand in political matters as well as in others.

JACOB'S WELL.

WE read in the 4th chapter of John, that Jesus, during His journeyings from Judea into Galilee, passed through Samaria, and reached a place called Sychar. This place would be one of great interest to Jesus, by reason of its associations. It was "near to the parcel of ground that Jacob gave to his son Joseph," and for like reason it is interesting to us, as well as for its associations with our Lord, and the

something like a spiral staircase. Other wells were merely natural declivities a little below the surface, where the green foliage would afford a cool resting place for the weary traveler.

Now this well was known as "Jacob's Well," as our little readers can satisfy themselves about, by reading the entire story in the chapter before referred to.

The woman standing by the well has a vessel to draw water, to which is attached a cord, to let it down into the water.



principles of truth made known there to a woman of Samaria.

The picture gives us an excellent idea of Eastern countries, and the habits of the people. We see there a well, by the side of which a traveler is resting—waiting for some one to come for water, that he might obtain a draught of that refreshing beverage.

Some of the wells in that country were different to this: the water could be reached by winding steps of stone, made

We can see this was a place of considerable resort, as others are seen in the distance coming for water, and the dromedary, or camel, is introduced by the artist to convey an idea of eastern scenery.

We may learn much from this narrative, that gives us an insight into the peculiarities of these eastern people. Jesus asked the woman for some water. She said to Him: "How is it that thou, being a Jew, askest drink of me?" She was

a woman of Samaria, and there was much bitterness of feeling at that time, and had been for ages between the Jews and Samaritans, arising from political and religious differences and jealousies.

It is impossible to state, in one brief article, all the principles of truth that were taught upon this occasion; but we may notice that a belief in the Messiah was prevalent in those days, and Jesus was pleased to announce, publicly, to this woman, that He was the Messiah.

No doubt this woman of Samaria was well informed, and zealous for the truth, for we find that, filled with the missionary spirit, no sooner had she heard who Jesus was, than she "left her water-pot, and went her way into the city, and saith to the men, 'Come, see a man, which told me all things that ever I did: is not this the Christ?'"

This woman had drank in of the Spirit of Jesus—the living water—that all must drink if they would have eternal life in them. This is the Spirit that we may all drink of, if we are obedient to the gospel, and live in harmony with the principles of eternal truth, which this chapter makes known to us. These principles are continually being taught to us, too, by the living oracles; those who not only minister to us in the name of Jesus, but who are vested with "power from on high," by which the Holy Ghost is given to men, as it was in the days when Jesus lived upon the earth.

RESULT OF OPPOSITION TO THE TRUTH.

BY M. F. COWLEY.

IN all dispensations of the gospel those who have opposed the work of God have met with sore calamities, except when they sincerely repented of their sins. On the other hand, the faithful Saints have been highly favored of the Lord, and persecution has only increased their faith.

In many instances the troubles which the enemies of truth have sought to bring upon the people of God have proved great blessings to the righteous.

The Saints of Latter-days of all people have tested and know the truth of this statement, both as a body of people, and also by the experience of individuals.

When Pharaoh educated Moses and looked after his welfare, he did not realize that he was educating a prophet of God to deliver Israel from Egyptian bondage. Nevertheless, such was the case. But suppose that the Lord had given a direct revelation through one of His prophets to the king of Egypt, commanding him to take Moses and educate him in all the language of the Egyptians, and prepare him to lead the children of Israel out of Egypt. Do you think he would have obeyed the message? I think not. Yet his oppressive measures towards the house of Jacob, only called forth the power of God in behalf of His people and proved a blessing to them, as we see by reading the history of those circumstances in the Bible.

How similar were the results of "Johnson's army," which was sent to Utah to oppress the Saints, because of our holy religion! The troops were intercepted by the hand of Providence, and when they entered Salt Lake City they were in a humiliated condition. Besides that, they brought in mules, harness and wagons, just the things the Saints needed, and sold them at a very low figure.

Many other instances could be referred to, similar in their results, all of which should promote faith in the minds of the rising generation.

When opposition has been brought to bear against the Elders when abroad, preaching the gospel, it has been their experience that good has resulted therefrom.

A circumstance occurred about two years since, which will illustrate this:

In a certain locality in the State of Virginia, there lives a well-to-do gentleman, who, for a number of years past has entertained the Elders from Utah when they were in his neighborhood, and treated them with great kindness. On his plantation stands an old meeting house which goes by the name of "Liberty." It being under the control of the gentleman referred to, ministers of any denomination were given the privilege of preaching therein.

At the time to which I refer, there were two Elders in that section, preaching the gospel. They had an appointment for meeting in "Liberty" on Sunday afternoon. In the forenoon of the same day, a sectarian preacher held his meeting in the same house.

Being close by, the Elders attended this meeting and noticed during the preacher's remarks an uneasiness in his manner. They felt that he had something on his mind which he would like to introduce into the thread of his discourse, which was really of a different subject. This impression was soon verified, for all at once, he broke forth in a somewhat spiteful style, and said, "Talk about the ministration of angels, now-a-days! It is all a delusion. Talk about prophets! It is an absurdity; and if an angel should appear now, you could not tell him from an angel of the devil, since he can transform himself into an angel of light."

The Elders and people present knew, of course, that his remarks were intended for the Latter-day Saints. But to their great astonishment before he got through, he actually referred to the book of Revelations, and proved that in the last days an angel should descend from heaven and place one foot upon the land and the other on the sea, thus making a flat contradiction to his former statement.

Before closing the meeting, he gave notice that, inasmuch as the building was in a dilapidated condition, they would repair it, and make it suitable for winter service. He also made an appointment for one of his fellow-preachers to hold meeting there two weeks (I believe) from that day.

The minister was invited to dine at the house where the Elders said, and after partaking of a good meal, one of the Elders invited him to come to the afternoon meeting, which under the circumstances, he could not well refuse, though he probably felt like it.

He took a seat near the stand. After opening exercises and a few remarks from one of the Elders, his companion arose and delivered a discourse with much power and plainness, upon the organization of the Church, with Apostles, Prophets, etc., and the ministration of holy angels.

The astonished "preacher" sat almost spell-bound, and occasionally the speaker would turn to him and remark, "That is so, Mr. H." and Mr. H. would nod his head in the affirmative.

A few Sundays after, the same preacher came to the meeting he had appointed, and after his fellow-preacher had finished his discourse (which, by the way, he did without persecuting anybody), he arose, and, looking over the audience and finding the Elders were not present, remarked, in a bitter spirit, that it was the first time he had heard the gospel preached in that house, as he had generally been followed in his meetings by angels of the devil, referring to the Elders from Utah. He manifested so much bitterness, even speaking evil of those who

entertained the Elders, that some became disgusted and left the house.

The result of this wicked course was soon manifest among the people. He had broken down his influence among them, failed to repair the meeting house according to promise, and while those two Elders remained in that section, he did not come back to preach, leaving the house with few exceptions, to be used by the Elders at pleasure.

At another time, a minister of the same church gave notice (so the people relate it), that he would hold a meeting in "Liberty" and expose "Mormonism," telling the people that it originated with a man named Smith, somewhere in Europe.

The Elders being in that neighborhood, went to the meeting, and found a considerable number had assembled, many, doubtless, with itching ears, to hear fables.

After waiting for some time, the people became confused and noisy, as no preacher appeared. They waited on, but he did not come and at last they dispersed in confusion, and went to their homes. The reason given for the minister not coming to fill his appointment was that he had taken sick, and, strange as it may appear, in a few days he died.

Thus, their attempts to impede the work of God all proved fruitless and disastrous, while the Elders were strengthened in their faith, and received more testimony to the truth of the message they bore. Through this, and all similar circumstances, is verified the word of the Lord to Joseph Smith, the prophet, when speaking of the enemies of this work: "They can do nothing against the truth, but for the truth."

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

HELANMAN, the son of Helaman, filled the judgment seat with great wisdom.

In the year 42, B. C., discord was succeeded by peace and good order, except the operations of the Gadianton robbers, of which the government was ignorant at the time. Many thousands were added to the church. The following year a spirit of persecution was manifested among some of the people.

Helaman, the chief judge, died in the year 38, B. C., and his son Nephi succeeded him in the office. Serious contentions occurred in the church. There was also a rebellion, in which much blood was shed. The rebels not slain were driven from the country, and they went over to the Lamanites. They made an effort to stir them up to war, but did not succeed, as the Lamanites had not forgotten the terrible defeats they had suffered by the Nephites.

Three years after this, some dissenters joining their influence with those who had preceded them, succeeded in arousing the war spirit of the Lamanites into activity, and they prepared to attack the Nephites. The following year the slaughter commenced.

In the year 33, B. C., the armies of the Lamanites were so successful that they took the city of Zarahemla, and drove the armies of Moronihah into the land Bountiful. There they fortified across the isthmus and prepared to check the advance of their enemies into the north country. These operations closed the year 32, B. C. During the two following years the fortunes of war were so far in favor of the Nephites

that they succeeded in retaking about one half of their former possessions. Their great misfortunes were directly traceable to their internal discords and general wickedness.

This war had been very destructive to the Nephites, and as the Lamanites appeared in overwhelming numbers in the year 29, B. C., Moronihah decided that it was not wisdom to make an effort to recover the remainder of their lands. Could they have done so, their reduced numbers would have made it impracticable to defend their former frontier against so numerous an enemy. As it was, the Nephites were in great fear of being overpowered by their enemies.

Finding that he could no longer fill the office of chief judge in an honorable manner, on account of the wickedness of the people, Nephi resigned the office in favor of one Cezoram, who was the choice of the people. The laws and government were established by the voice of the people, and those who chose evil were at this time more numerous than those who chose the good.

Nephi devoted himself, in connection with others, entirely to the work of the ministry. Great success attended their labors. Many Nephites and thousands of Lamanites were added to the church, and the latter delivered up to the Nephites the lands they had taken from them. This work of conversion extended to the greater part of the Lamanites, and they became even a better people than the Nephites, and preached the gospel among them in the land of Zarahemla.

Nephi, Lehi and many of the Lamanites extended their labors into the land northward.

For the first time since the division in the family of Lehi, in the days of the first Nephi, there was universal peace and amicable intercourse throughout all the land between the Nephites and Lamanites. Both peoples became very rich; gold and precious metals were very abundant, and there was universal prosperity in both the north and south countries. "The land south was called Lehi, and the land north was called Mulek, which was after the sons of Zedekiah; for the Lord did bring Mulek into the land north, and Lehi into the land south."

Cezoram, the chief judge, was assassinated in the year 25, B. C., by an unknown hand, as he occupied the judgment seat. His son who succeeded him was also murdered the same year. This was the work of the Gadianton robbers, who had become very numerous, especially among the more wicked part of the Lamanites. While the better part of the Lamanites made great efforts to destroy the robbers, their efforts were neutralized by the great numbers of the Nephites who joined them. They had a system of laws and covenants for their regulation and protection, independent of the laws of the land.

By referring to the history of the Jaredites, we find this secret system of oaths and covenants was introduced among that people by the daughter of Jared, at the time of her intrigues with Akish. She received her knowledge from records which had descended from ancient times through the ark. The twenty-four plates of gold found by the people of Limhi also contained the oaths and covenants of this secret association for wicked purposes.

When Alma turned over the records to his son Helaman, he especially charged him not to let these things come to a knowledge of the people. Hence the second Helaman states that Gadianton did not obtain his knowledge of these secret oaths and covenants from records, but that they were put into his heart by the evil one.

(To be continued.)

ANTHEM.—"THE LORD IS GRACIOUS."

By Jno. S. LEWIS.

Andante.



The Lord is gracious, and full of com - passion; slow - - to an - ger, and of great mer - cy, slow to an - ger, and of great mer -

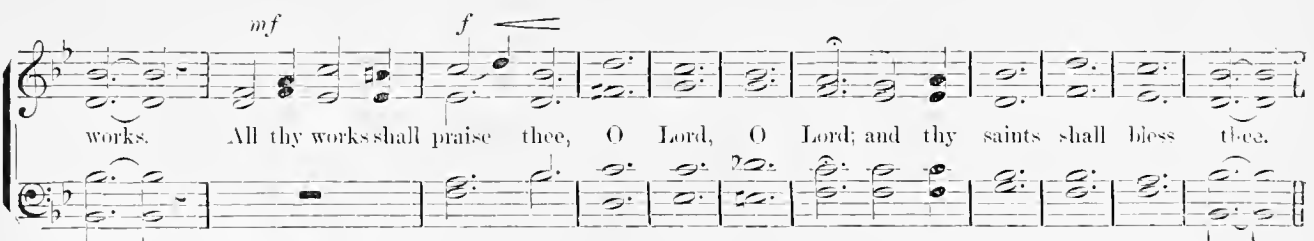
Allegro moderato.



cy, slow to an - ger, and of great mer - - cy. The Lord is good to



all, the Lord is good to all; and his ten - der mercies are ov - er all his

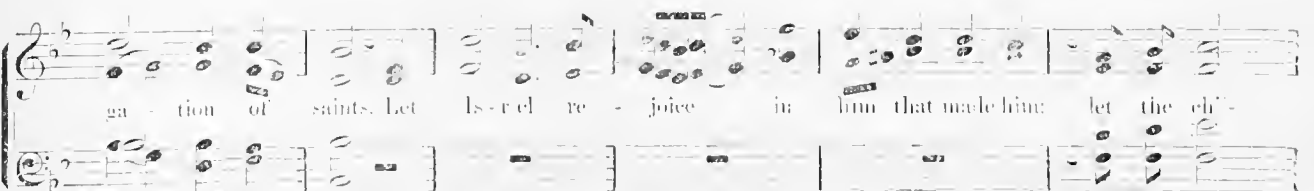


works. All thy works shall praise thee, O Lord, O Lord; and thy saints shall bless thee.

Moderato.



Praise ye the Lord. Sing un - to the Lord a new song, and his praise in the congre -



ga - tion of saints. Let Is - r - el re - joice in him that made him: let the ch -

First time. Second time. *Allegretto Grazioso.*

dren of Zi - on be joy - ful in their King. in their King. Let them praise his name in the

dance: let them sing praise un - to him with the tim - - brel and harp. For the

Lord taketh pleas - ure in his people: he will beau - ti - fy the meek

with sal - va - tion. A - men, a - men, a - men, a - - - - men.

VALUE OF SMALL THINGS.

"Though little I bring,"
Said the tiny spring,
As it burst from the mighty hill.
"Tis pleasant to know,
Wherever I flow,
The pastures grow greener still."

And the drops of rain
As they fall on the plain,
When parched by the summer heat,
Refresh the sweet flowers,
Which drooped in the bowers
And hung down their heads at our feet.

Though the drops are small,
Yet taking them all—
Each one doing all that it can
To fulfill the design
Of its Maker divine—
What lessons they give unto man!

May we strive to fulfill
All His righteous will
Who formed the whole earth by His word!
Creator divine,
We would ever be Thine,
And serve Thee, our God and our Lord.

FLATTERY is a false coin which has circulation only
through our vanity.

ONE DROP OF INK.—"I don't see why you won't let me play with Will Hunt," pouted Walter Kirk. "I know he does not always mind his mother, and once in awhile swears a little; but I have been brought up better than that. He won't hurt me, and I should think you would trust me. Perhaps I can do him some good."

"Walter," said his mother, "take this glass of pure, cold water, and put just one drop of ink into it."

Walter did so, and exclaimed: "O mother, who would have thought one drop would blacken a glass so?"

"Yes, it has changed the color of the whole, has it not? It is a shame to do that. Just put one drop of clear water in, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, nor a dozen, nor fifty, won't do that."

"No, my son; and, therefore, I cannot allow one drop of Will Hunt's evil nature to mingle with your careful training, many drops of which will make no impression on him."

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